M 2530

Group II

Tuesday, February 4, 1975

New York City

MR. NYLAND: So, Meeting #2, and tomorrow the third. So, after last evening - for those who were here last night - you know a little bit what we ought to do. Not so much what I would like; I mean really that what is good for all of us. You see, you must understand that. Reading and listening and thinking about the ideas is just about 10 per cent. It has to be followed by an experience, which experience is the application of that what you are hearing. By itself, thoughts of course is also an experience. We are talking about a different kind of experience. It is a transfer of that what takes place in such a center to another center; sometimes from the thought it can go over to a feeling.

We only will consider an application of Work when it reaches a physical expression, in the first place. Afterwards, it will change a feeling, and it will also change a thought. And there are many thoughts which are not immediately applicable in any particular direction. They are meant to stay in your head; and they have to be looked at and valuated, and see if they fit into certain schemes of thoughts as a whole. Well, we don't talk about such thoughts. They're interesting, and they're also encouraging for wanting to Work. But we talk about a very special kind of concepts which have the possibility of an application, and that causes then an experience in daily life. And, as I say, that's about 90 per cent, because if you just keep the thoughts in your mind and don't do very much with it, I would almost say it's not worthwhile. It

can give you, to some extent, an enjoyment, particularly when you see the different directions which Gurdjieff indicates, and where he makes description of different things, events, which have happened. You can enjoy it, you can also say, in admiration, how does he know? But it is of very little use to you. It will help you perhaps in making the mind a little bit more flexible, and the accumulation of some more thoughts, but after all, it has no particular effect in your daily life, not per se; it can affect you in the way you say: you ought to read that book, or you ought to find out a little bit about Gurdjieff. But there it stops and it shouldn't stop. But Gurdjieff did not write that book just to be read. He wrote it in order to give indication of what could be valuable in a person's application in what he is as a human being, and the emphasis on the experience is to see if such a human being, which we call unconscious, can actually wake up, and then fulfill certain functions, which he, as an unconscious human being cannot do.

So the shift is also from the responsibilities which one takes for ordinary life and to become a good man - scientific, or a religious man, or a philosopher, or an artist but that all belongs to conditions of earth itself, and it can be consummated during a lifetime. This has to do with a continuation, if possible, which we call 'conscious states', and perhaps a conscientious one in connection with it, and the accent then is the continuation of life, which then reflects on that what one starts to understand about one's life as it is now, because this is also life and it is expressed in a form. Continuation of life may mean that what is life continuing and then being expressed in different kinds of forms. And then we go over in the direction: what are spiritual forms? Or what is the form of a soul? So you see that, you might say, is really the quintessence of what Gurdjieff means. And that is why I would not like to theorize too much, although one must know what are principles, and you have to have a clear concept of what we call a method, a real way, as the Buddhists call it, the Only Way which will lead to freedom. But when that once is understood and the simplicity is there,

then there is no reason not to start with the application of it.

Now maybe, since I fulminated a little bit last night that you didn't ask questions, I hope that you have prepared, somehow or other, or that what we talked about with a few, that they may have something that they tried to do today about which they would like to speak. So go ahead if you have any questions.

Marilyn Russakoff: Mr. Nyland?

MR. NYLAND: Yah?

Marilyn: Marilyn Russakoff.

MR. NYLAND: Yes.

Marilyn: Often in the last few months, I think I've tasted of the experience of having something higher present to me. Without going into a description of these things, I find Work entirely natural then as there seems to be a kind of distance between what my body is doing and what's observing it. For a while I was...

MR. NYLAND: No, I don't understand you quite. What kind of difference is there?

Marilyn: Distance.

MR. NYLAND: Oh, distance.

Marilyn: Yes.

MR. NYLAND: Between?

Marilyn: What the body was doing and what was observing me.

MR. NYLAND: No, you have to get away a little bit in order to see it. Maybe the further away you get the more objective, until the distance is so large that you cannot distinguish it. But all right, let's assume there is a little distance.

Marilyn: Um, well, the question was, for a while I was just grateful for the presence of such a state, but lately I'm beginning to wonder, maybe I'm not Working enough then, because I don't have the sense that I'm really creating something using 'creating' in the sense that I've used it in the past...

MR. NYLAND: Why don't you start with the creation? Then if nothing is created, you know it is not Work as yet. You start with it, instead of thinking about it and perhaps hoping that it is Work, and then realizing you have nothing created. I

think it is necessary to make something that is different from your ordinary natural state.

Marilyn: Well, the state seems to be there but I didn't do it. That's what I mean.

MR. NYLAND: Oh, that may be. Accidental, you mean?

Marilyn: Well, I think it comes on with a lot of wishing but not necessarily at the time I'm wishing.

MR. NYLAND: Yah, but then you have to describe what that state really is. Is it an emotional state?

Marilyn: I'm not sure, it might be.

MR. NYLAND: No, if it is, it is no good. An 'I' is extremely active. As an entity it has work to do. And we describe it easier by the consideration of an intellectual quality of this 'I' so that that what we call Work, as expressed in the formulation as a method, is quite definitely a mental function, particularly when we talk about that in the beginning, and talking about objectivity. We simply express it by means of the mind because it's the easiest. I can, of course, also imagine that something of a higher nature exists in the presence of the personality itself, totally, and that the quality of that what is there has an emotional aspect which appeals to me also emotionally. But you see, then I still have to define the other requirements of this whole process, which is of course impartiality and simultaneity. And unless I have a clear conception of something that is, as an 'I', being active in a certain way, and in that activity pro es that it understands impartiality, and also that it acts simultane usly with that what is happening, then of course I don't really do very much about Work, and nothing of that is there.

So I start with a creation, or at least having a wish to create something that is an objective faculty, we call it, something that is not our own attthe present time, and really it doesn't exist. And it has to be made, because the quality is a very different kind of nature than anything that is natural to us.

So I cannot take a little part of the brain, as it is functioning now, and simply give it a task to start to function objectively, because it cannot do that. The brain as it is, for the part of the brain and the actual mental activities which do take place in, at least certain sections of the brain, have very special assigned tasks to do. The formulation quite definitely is something that is subjective as I explained last night, pondering - of course it's still subjective. The connection between feeling and mind, represented by the thalamus and hypothalamus, of course, it is still subjective. Even if we consider the glands which are there - partly atrophied and partly still functioning. All of that is subjective activity. And the introduction of what I wish an 'I' to be, is that it can function independently of any kind of subjectivity or subjective departments in my brain. And I put it in my brain at a certain place which I know where it could be, which is a virgin field, where it has a chance to use the mental activity, the mental machinery, but the production of that whatI wish, as a fact of myself, has to be much and much more pure as compared to any kind of a fact that I may have in my ordinary mind about myself.

So, start with what is prescribed and don't try to do it a little different way hoping that you will get there, because you won't. I doubt it very much. An 'I' is an objective something, an entity, that I wish to create in order to start functioning in a certain way. And I wish this 'I' to become aware of me. And in that process, the 'I' receives that kind of information in the form of facts of my existence. And introducing, in that process, impartiality, it means that this 'I' will accept that what I am as I am without any further description or liking or dislike. And the explanation for simultaneity is trying to do away with the influence of associations which always take place in the brain. And if I understand that quite well, I want to, as it were, to eliminate any kind of a thought about future or past, and I would like to have this kind of a thought be present in the present; because at such a time there is no further chance of any association to be connected with it. That, you might say, is the explana-

tion of simultaneity. But those three things have to be fulfilled if one wants to Work: correct observation, impartiality and simultaneity. That will form an awareness. An awareness is limited, you might say, by one moment. When it starts to extend and might be contained within several moments linked together, the state becomes a state of awakening. And then, if an 'I' actually could continue to exist, I would have an introduction into my brain of two different kinds of knowledge. One, a subjective knowledge, through my ordinary organs, including the brain, sometimes my feeling; and the other one, which we call an objective road, also giving information about myself, but where the facts are more truthful, where they are pure, more reliable, and sometimes we even say that they are absolute.

You understand these things?

Marilyn: Um, Mr. Nyland, I wonder if I might be allowed to pin you down on one of the things

MR. NYLAND: Yah. Go ahead.

Marilyn: For instance, you say that the 'I' is active, and one of the things it is doing is being impartial. I wonder if you might give me some concrete suggestions of what I can do during an attempt, practically, to create impartiality.

MR. NYLAND: You create an 'I' which has already the functions of impartiality. You will still have difficulty of experiencing that impartiality. I think for that you go back to ordinary life and see if there are instances of your own experience in which you are impartial. When one talks about the judge being impartial, you know that he has a hard time because he also has a feeling. Impartiality means that you exclude your feelings and just have a statement of fact, particularly when that kind of so-called observation is in relation to that what I am, personally. I sometimes can become impartial about that what is happening when it doesn't touch me, and when I don't get involved in it. I can even sometimes become impartial to other people, when they don't interest me. But to become impartial to myself is extremely difficult because I'm constantly engaged in thoughts or feelings about myself. So you have to find out what is meant by impartiality in ordinary life.

And now you see if this particular concept of awareness can be understood as having impartiality with it. As for instance, when you are walking, can there be something that is, at that time, present to you, and aware of you, and then the consideration of the body walking is an impartial fact, registered impartially.

Marilyn: So all I can do is hope for it.

MR. NYLAND: No, do it. Of course you will hope for it. Naturally you will wish, when you make that attempt, and that is the hope, that in that sense that you wanted to do it, it will be successful and give you information about yourself. And I think that is how you try. You start. You start by walking, and observe yourself, meaning that there is something that is impartially observing you, something that is objective in its own nature, and has the ability of looking at you in an impartial way, becoming aware of you - we use the word 'aware' instead of 'looking' or 'being alert' in order to eliminate any idea of subjectivity connected with it. And I think you have to try that, and many times, when you go through simple activities of physical life, not too much involved feelingly or even too many thoughts. Just when it is as simple as you can make it, and walk up and down the room and see if that what you could consider an 'I' could be present with you, at the same time registering the fact that your body is walking, as impartially as you can make it. You have to try that.

Marilyn: You see, in my ordinary life, impartiality is not, I don't, I have no control over it, as you say, it depends on the situation, whether I'm...

MR. NYLAND: No, that's right, But you have a chance to do it with yourself, because you can find instances in which you, when you are living, really, there can be something that is not interested even in wishing to describe it. I think one can separate the fact from any kind of a description or from any kind of liking of such a fact. The fact that I exist means that I accept that what is for whatever it is without any further wish to change it.

Marilyn: I guess what hangs me up is that acceptance, as I understand it, is such a, almost passive quality.

MR. NYLAND: No, no acceptance is not passive in the sense we mean it. It is that I see it and I have no wish to make a change. It is whatever it is and I accept that fact.

Marilyn: You see, I can say it is as it is but it's not necessarily true.

MR. NYLAND: You have to try it now, you see? Because now you have no experience to compare it with. All I mean is that is the theory, now it is up to you to apply it. Don't keep on thinking about it, just go ahead and do it.

Have you been coming to these meetings before?

Marilyn: Yes.

MR. NYLAND: Well, then you ought to be familiar with it no? All right, we'll assume that you are now familiar with it, and that you want to do something of that kind maybe tomorrow. If you come tomorrow evening, you can mention it. All right?

Marilyn: Well, I just have to think about it.

MR. NYLAND: (Chuckle) You are not a very good student.

Marilyn: What should I say?

MR. NYLAND: No it's all right, you can be critical. But, when a simple thing is suggested I think you ought to have enough adventure to say: Yes. I will try it. That's my opinion. Other questions. Who is it?

Betty Greenwald: Mr. Nyland?

MR. NYLAND: Who?

Betty: It's Betty.

MR. NYLAND: Betty?

Betty: Yes.

MR. NYLAND: Good Betty, we'll try again?

Betty: Often I find myself in a state that I label as deadness, and many times something comes to me at that time that reminds me that I do not have to subject myself to that state. So, I intentionally...

MR. NYLAND: How did you define the state?

Betty: Deadness.

MR. NYLAND: Deadness, I see.

Betty: Lethargy.

MR. NYLAND: It's not entirely dead is it?

Betty: No, I'm still breathing.

MR. NYLAND: Yah, but also you can still describe it as deadness.

Betty: Well, it's a deadness in terms of my aliveness.

MR. NYLAND: Well, it is a low point in your life.

Betty: A low point, right.

MR. NYLAND: All right.

Betty: I remember at those times that I do not have to subject myself to that state, so I intentionally...

MR. NYLAND: Say it so that it is simple. What do you really mean? You remember a time that you were less dead?

Betty: I'm trying to say this as simply as I can but I haven't...

MR. NYLAND: No, no, no, we have to find it now because this is a second attempt.

Betty: I know, but...

MR. NYLAND: Okay, okay, I'll stop at the point where you're half-dead. Now, you continue. You remember now that there were times where you were not half-dead, is that it?

Betty: Yes. I'm sorry, I cannot finish.

MR. NYLAND: Huh? Oh, Betty, I shouldn't say anything. I should let you talk. Is it something, Betty, that you remember of having had experienced before and that, that was really better as an experience and that you now would have the same experience now, and you cannot? Betty, we will talk about it in Warwick, all right?

Other questions?

Penny Prince: Mr. Nyland?

MR. NYLAND: Yah?

Penny: I'm Penny Prince.

MR. NYLAND: Yah.

Penny: I've been feeling very troubled because, although after a meeting or a tape I feel that it's so right for me to Work, I still, I'm faced by either laziness or just questioning and doubting my wish and my motivation. And I just can't, I very seldom can get myself to just sit down and make an attempt.

MR. NYLAND: Well, then you're lazy, aren't you?

Penny: I guess I am, and I don't know what to do about it.

MR. NYLAND: No, the question is where does the wish for Work come from? Logically, from yourself, but you have to be in a certain state. In the first place that you wish to consider it, also that perhaps you believe that the state, as such, and the description of Work can help you, and perhaps even you would like to define what you would like to accomplish. But if you're not interested in any of these questions you can consider yourself lazy, or you can say I'm half dead to it, and not particularly interested in anything of that kind. I think the motivation has to be quite clear why you want to make attempts to Work. And I think the motivation is dependent on your experiences in ordinary life. And they may include, every once in a while, a little indication of something that is different from ordinary life which you, perhaps cannot place, and sometimes we simply put it in a general terminology of something spiritual, or something that belongs to your inner life which very seldom gets considered. There has to be something of that kind - we talked about it last night also - this question that the person should have questions. Sometimes we say that a man should be as, or like a question mark, which is a little bit bent, bent over, indicating that he is under a certain pressure, or that there is a certain something that he has to carry, like a load. And he wishes to straighten out. The concept of Atlas, carrying a world, is really an indication of what takes place psychologically with a person who is carrying his own world; that is, his own solar system. And when he is affected by the weight of that, he would like every once in a while to get rid of it, if he possibly could and stand up straight. And then, Hercules comes around and they have a little conversation together and temporarily he says Hercules would like to try it.

Wouldn't you like to try it? Hercules tries it and for a while there's the Earth on the shoulders of Hercules, and Atlas is very happy. He starts dancing around and says: Thank God, I'm free. And then Hercules, being much more clever, he says - you remember the story: There's something still quite a little bit wrong with my shoulder and I have to straighten that out a little bit first. Maybe something got underneath which is not right here. Take the, take the world on your shoulders for a little while and let me straighten it out. And Atlas, being very naive, he takes it and then Hercules tarts to dance around and say: I got you.

If you say Hercules is 'I' and that what is Atlas is 'it', you can imagine a little bit what is this world of sometimes as Heine would say, of all kind of suffering that I have to carry. Well, I think, out of such states, certain desires are born that one doesn't want to continue the way things are; and also that one has a belief that actually the situation could change and there could be a deliverance from that kind of an influence of heavy thoughts, heavy feelings, or impossibilities of understanding the meaning of one's life. I think there has to be that kind of an, at least, a little bit of a germ of an idea within a person before he could become interested in trying to become free. He will never want to be free unless he realizes that he is bound. And so it goes back to what is the reason that you want to Work. For what?

Penny: Well, I see how many times I'm - I just have absolutely no control over anything. I could go from moods of - all different kinds of moods, just dependent on circumstances or on my own emotions.

MR. NYLAND: Yah, but in ordinary life if you don't like certain things because you're not sufficiently controlled, don't you think you can learn that by practice? If you want to...

Penny: No, it really makes sense to me that something new has to be introduced in order to have any kind of...

MR. NYLAND: Yah, but it's not entirely clear why it should be something new, because I think many problems can be solved in an ordinary subjective world. If

I cannot control my muscles, I can learn how to dance and be in the ballet and maybe end up in the Rockettes. It is simply a matter of application, concentration, having a lot of enthusiasm to work it out, and really test out for myself and finally I become proficient. And it is true with many things. Any kind of instrument - you want to play music, you have to learn it. If you want to consider studying in a book and it's a little difficult, well, you study with the sun going down, and lighting up a little lamp and keeping going until the kerosene is exhausted.

It's still the application of something that you want to do. When you find out that you don't like your laziness, you can overcome it by becoming interested in something that you really want to do. But all of this has very little to do with this what we are talking about in the sense of Work. And I wouldn't want to worry about Work unless I really was quite clear of why, in the first place, Work exists and why I'm interested, and mostly what do I want to accomplish with Working. How much have you read?

Penny: I've read quite a few books about Gurdjieff and by Ouspensky.

MR. NYLAND: Na- about Gurdjieff.

Penny: And also Meetings with Remarkable Men and I...

MR. NYLAND: Have you read ALL AND EVERYTHING?

Penny: I'm reading that now.

MR. NYLAND: You are reading that now.

Penny: Yes.

MR. NYLAND: Will we wait a little bit until you've read a little more? We could talk of course about what is the meaning of Work and how to do it. But unless there is enough motivation, it has to come from yourself within, that you really wish, and don't do it because someone else tells you you ought to.

Penny: Well, you see, I feel that I ought to.

MR. NYLAND: Yah but...

Penny: And I think that's an intellectual...

MR. NYLAND: Your motivation is not very strong as yet.

Penny: No, I...

MR. NYLAND: You see what I mean?

Penny: Yah.

MR. NYLAND: Because this road for objectivity is difficult, so at a certain point you would give up when you don't have enough motivation. You have a little bit of a desire and sometimes curiosity, and sometimes quite superficially that you would like to get rid of things that now are bothering you. But all of that has very little to do with this kind of Work we talk about. This Work means a consideration of one's life, the way it actually is at the present time in the form we happen to live in. And not particularly liking it, but not necessarily because of the form. Only one dislikes the bondage of the form, and therefore would like to have life exist, if possible, without any form. And such a concept we really cannot conceive of. For us life always will have a certain connotation that it has to be expressed, and the expression can only take place in a certain form. But we can actually talk about differences of form, difference of densities of form, so that even this ordinary form of life as a physical body being material, we can even imagine other kind of forms which are ethereal, or which are already partly spiritual and still very much alive. Read a little more in ALL AND EVERYTHING before we talk too much about it, will you?

Penny: Okay.

MR. NYLAND: Yah, all right.

Paul Covello: Mr. Nyland?

MR. NYLAND: Yah.

Paul Covello: Paul Covello.

MR. NYLAND: Who? Who?

Paul: Paul Covello. Um, Paul.

MR. NYLAND: Yah, yah. I hear, Paul. Go ahead.

Paul: When beginning to Work on yourself, it begins with self-observation. I think you said it should begin with observing the physical. Is that true?

MR. NYLAND: Have you come to Tuesdays?

Paul: That's the beginning. Have I come to Tuesdays?

MR. NYLAND: Yah?

Paul: No, no.

MR. NYLAND: Oh. Have you read anything of Gurdjieff?

Paul: Yes.

MR. NYLAND: What?

Paul: I've read about 400 pages of ALL AND EVERYTHING and Meetings with Remarkable Men.

MR. NYLAND: What did you get out of the 400 pages? How do you know about what one calls observation? Did you get that out of...

Paul: No. A lot of my original understanding of it came from Ouspensky which is what gave me that--that was my foundation and now I'm trying to shift it to Gurdjieff and what he says because I understand that they're different.

MR. NYLAND: You know the title of Ouspensky's book?

Paul: Pardon me?

MR. NYLAND: The title of Ouspensky's book should really be In Search of a Method, because you don't find it, really. And that is a pity. Because he talks about Gurdjieff and what they talked about. And without any doubt Gurdjieff in Moscow and St. Petersburg was talking about Work. So, to some extent, it's really too bad because Ouspensky does not express it well enough, not clearly enough. And even whatever he expresses it's a little bit too mental to understand it quite for what is the meaning. So you're quite right asking what is meant, and I explained the process a little while ago. That what is required is something that is objective, can function in an objective sense in order to give me objective facts. The sole purpose is that that what I now take as subjective facts about myself are not reliable as facts, because I cannot use them as truthful in an absolute sense, particularly when they have to do with a description of myself which I would call self-knowledge. But that is self-knowledge with a small 's'.

And this 's' is, it remains small as long as that what is meant by this self is always changing. I cannot count on my knowledge because it is subject constantly to an interpretation, and it has really no absolute value because that what I think of myself may not be reflected by someone else telling me what I am, looking at me then with his impressions. If I start to collect information about myself from ten different people, very seldom I think will it coincide with each other, and will have really an objective value in the sense that all such knowledge agrees with each other.

I think this is the first thing we have to know. Why do we want to find out about absolutes--absoluteness, about that what is objective? I think one of the main reasons is that as long as we are on Earth, we will remain subjective because we remain, as a human being, confined in this body. And even making the body as well as we can and as healthy as we can, does not mean that that what is my life can leave it. In ordinary circumstances I have to wait until the body dies, then it will set free my life in the form, as I say sometimes, as a spirit. That is definitely something immaterial. And so now the purpose of Work means really that I try to prepare myself for the possibility of that kind of freedom, so that I actually, on Earth, could live without my body, which I would say will not happen. Because as long as I have my body and it keeps on breathing, there are going to be subjective elements within myself. And I cannot build on subjectivity because - for different reasons. It is unreliable because that what are the conditions of the outside world will start to affect it. It will rot. It will be washed away. It will be blown over by winds. And when the Bible talks about that concept, He says, build your house on a rock. At least you have a chance that that might last.

We would like to build it on something that is understood for whatever it is so that we are not indicating hopes which have no reason for existing. If I therefore can build a foundation for myself on which I also would like to build further, I have to make sure that the foundation is reliable enough and that it also, if possible, will withstand the onslaughts of ordinary nature in the form of destroying me. I would say it this way. That what can be destroyed is of no

use for me as far as further development is concerned, because it will have to be destroyed by the forces of nature and it will have to stay on Earth. I have to try to build at least the beginnings of a foundation of something that is of a different quality so that then my house will continue to exist even after death. But the advantage of wishing to do it at the present time, while I'm still on Earth, is because I have much more material to work with at the present time that I know about. And not knowing anything about the life hereafter, I take this opportunity to the best of my ability now, in order to find out what can I do at the present time before I die, so that when I do die I have something to take with me.

Now, for that reason, I say subjectivity in its different kind of forms is really not useful. Physical body already will die; I know that. There's no permanency about it. That what is for me feeling and what is mind, as thought, is also included in the physical body. And it uses the subjective elements of the different cells of the body. So that is the way an organ is made when I say it feels, even if it is within my solar plexus. Even if the expression is not as material, I used an instrument for the production of such vibration rates. And the same is true with my mind. I use the cells of the brain in order to function in a certain way, and the way they are affected by the different sense organs, in order to give me knowledge. But at the same time that what is receiving the knowledge, including everything in my cranium, is still subjective cells. And my memory is made up of such cells and they will die when I die. So that will mean that if there is any information in such memory, it will be gone. I will not be able to use it. I have to look for certain things that I can take with me, as it were. And if I can do that while I'm still on Earth, I will profit by that kind of an aspect, particularly when then the point of the gravity of my interest has become much more essential and much more of that kind of reality very close to the existence of life itself.

So I say for that reason I create something that can start to functioning--start to function in a very special way, unnatural. That is, it is not like my brain, and definitely it is not as yet like my feeling. But if I can imagine a

brain functioning as an intellect ought to function, pure and simple, representing that what I am as a reception of such an impression, without an interference of my feeling, of liking it or disliking it - such concepts - and without interference of any part of the brain which gives me associations, I then separate that what I now receive completely from my subjective state. And I could build up something that has an objective value in relation to what I am. That objectivity has to be based on that what I am in reality.

In reality I am life in different cells which are representing my body. But since the body is mortal, my life should exist without the body. And I temporarily will try to make some kind of a container, as it were, in which life can continue to exist without having to be dependent on the existence of the body itself.

Maybe I'm making it too long. Maybe the other side is better. All right, Mark?

(SIDE TWO)

But, as I said a little while ago, create an 'I', that is, that entity that can function in an objective sense. It has two qualities: one, an intellectual one as we would describe it of being able to register the fact of my existence for that what I am. Also it has a quality which we would call emotional, and it is compassionate; that is, it is benevolent towards me. The real fact that I make it will make this 'I' dependent on me. At the same time I want this 'I' to grow up so that it becomes more than I am, particularly when I say that I want it to be objective, which is very definitely at a higher level than my own subjectivity. So, beginning with something that is very small, I hope that this 'I' can grow out, become mature, and then ultimately can serve as a guide for my further development. And that is the aim.

What happens to this 'I' when it starts to grow up and the influence it might have on my ordinary subjective life, I think it is fairly simple, that when I learn how to be aware, my totality of subjectivity will change. And I can expect that the presence of an 'I', being objective in kind, will start to influence the

different subjective conditions of my personality. And that all that is needed is the continuation of this kind of Work in the application of that what I know Work means, and applying it in a variety of different conditions of my ordinary life on Earth.

So I begin with the introduction of : I create an 'I' having certain ability. That 'I', when it becomes active, starts to observe me and accepts me for whatever I am - no description, no like, dislike. I leave out now for the time being simultaneity because that is much more difficult. But I'm interested first in the impartiality. And I accumulate, because of this 'I' working that way, an enormous quantity of facts about myself which I now would like to combine, so as to make real knowledge out of it which, you might say, could become continuous; as I am living subjectively, I then could also experience living objectively. And that is the ultimate aim. You understand that?

Paul: Yes, I have one question about what you are saying about letting that 'I' grow, the objective 'I'. It sounded like there was no struggle with the subjectivity.

MR. NYLAND: In what way you mean it? You mean is it easy to observe yourself?

Paul: No, no.

MR. NYLAND: In what way is there no struggle?

Paul: Well, no struggle with perhaps the lies, of the false personality.

MR. NYLAND: Perhaps the what? Perhaps what? I didn't hear it. Lie you say?

Paul: Lies is what I said. The lies,

MR. NYLAND: The lie?

Paul: The lie of what I am I (guess).

MR. NYLAND: No. Is that Ouspensky again?

Paul: Maybe it is.

MR. NYLAND: There is no lie. There is a fact. It is a fact at a--one level, or a higher or a lower one. There is no lie. Not when I observe. I'm lying in daily life because I'm hypocritical, indicating as if I'm better than I am, while I have other people accept something that is not truthful. But we don't talk about

that now. We talk about the acquisition of objective knowledge. And there is no lie connected with it when there is definitely that acquisition of such a fact. And exactly because it is a fact which we call absolute, there is no lying because there is no interpretation. There is no description. There's absolutely no reason even to connect a lie with it. A fact by itself, as a fact, is a fact. You see a lie would mean that there is a possibility of explaining it differently. A fact in an objective sense is just a fact without any wish to change it, to argue about it, to describe it, or whatever it is - just as a fact existing. And I would like to have that kind of knowledge about myself.

Get rid of the terminology of Ouspensky. It will bother you. Try to imagine an 'I' as you walk. Start with saying--looking at you, and seeing if that looking can be purified and becoming awareness of yourself. No thought, no feeling, just you as a body walking. Try to say to that body: it walks. You can say also: 'I' sees this body. 'I' am aware of 'it'. And maybe these little sayings can really help you. The difficulty is not lying. The difficulty is the interference of your ordinary subjective mind and feeling coming in o that kind of a process of objectivity. Is it clear so far?

Paul: Yes.

MR. NYLAND: Enough to help you a little bit?

Paul: Yes.

MR. NYLAND: All right. Good.

_____: Mr. Nyland?

MR. NYLAND: Yah.

_____: Last night you, you spoke of the difficulty of Working at certain times. And you suggested to somebody that at certain times it was impossible to Work and that one might, perhaps shouldn't try.

MR. NYLAND: When you were too much involved. Wasn't that it?

_____: I don't know whether I got it wrong, but I wanted to question you about that because I feel that somehow I have to prepare myself for those times.

MR. NYLAND: Oh, it is all right that you prepare. And maybe then what the result is may be for yourself quite simple, and also conducive to Work. So there is a difference in making oneself more acceptable to the way I will want to Work. I can make myself simpler than what I am. All I say is, in the beginning it's very definitely necessary that I am as simple as I can be, as I myself can be, and also as simple circumstances around me so that that to which I react with my sense organs practically is reduced to nothing at all. I would like to be a human being just merely breathing. At the same time I would like this 'I' to be observant of me, aware of my existence as life. It is the beginning only to give a chance to this little 'I' to start to function, to keep on functioning, if possible, and in that functioning, that is the kind of Work an 'I' is doing, that it will grow, then it will actually become mature. What was your objection - that one should try it in difficult conditions?

_____: I feel more compelled to do that.

MR. NYLAND: In difficult conditions?

_____: Yes.

MR. NYLAND: Why? You want to be a heroine?

_____: Perhaps.

MR. NYLAND: Yah, stupid. After all you do it for yourself. If it is not successful, you might even be dismayed. Why try it in difficult conditions? My God, if I keep on running and then sit down and repair a watch, don't you think it is stupid? When my fingers start to shake and I cannot hold a glass of water even in equilibrium in my hand, you think that's the time to Work?

_____: Well, perhaps it's difficult to accept that there are times when you can't Work.

MR. NYLAND: Of course there are times you can't Work. It's quite obvious. There are many times that your nature is much stronger than your wish. And this is exactly what you have to find out by experience, that when you remain honest about it, you make an attempt to Work, that you cannot Work and you have to blame

something for it - either conditions or yourself. And it's quite idiotic to spend any energy in such conditions when you know there is not going to be any result. Because it's logical. What do you want - a little girl to grow up in half a day? It's a matter of growth. These things are not that easy, if I want to become free from natural causes of existence. That kind of freedom, or undoing of the bondage, you think that is so easy when a person has been unconscious for years and years and years? Of course they're crystallized in their unconscious states. And we're talking about dissolving that kind of a condition if we are aiming at freedom. My life is constantly encompassed in that what I am as a personality, and there is no way by which it can come out without that form. How can I express life without the use of my body? At the same time my life is more important than the body. Well we know that. So I have to find some ways by which it can be expressed without the use of the body. Sometimes I try to do it by the uses of certain words which have also a meaning a little different, sometimes I say ethereal, sometimes that is perhaps spiritual that is expressed as a feeling, something that I really don't want to express in a word and maybe I use a sigh or giving up the idea even of wanting to express it. And then you might say the state in which I am is one in which I know something exists but it cannot come out. But you see, we're talking now about, in Work, about something that I want to acquire as a very simple method of gradually growing up, realizing that that what I'm aiming at is first that what I am now, to know what it is and how damned small it is, and that it ought to grow out into something so that it can become useful. Otherwise why Work? You understand that?

Yes, go ahead if you want to Work in all impossible conditions. Stand on your head if you like and see if you can become conscious. Go to it. If you're honest you will find out, it's stupid. But one thing particularly, if you want a prescription, you're not going to improve on what the doctor has been saying on the prescription, do you? Don't go to a doctor. Can we leave it?

_____: Yes.

MR. NYLAND: At least I leave it, all right?

Katherine Paras: Mr. Nyland?

MR. NYLAND: Yah.

Katherine: Katherine Paras.

MR. NYLAND: Yah.

Katherine: I've--I'm trying to find ways of bringing Work back into my life. Right now my ordinary life is going to become more complicated, because I have a thesis due in two months.

MR. NYLAND: You have a what?

Katherine: A thesis due in two months.

MR. NYLAND: Oh. Maybe it's not the time to Work. Or do you also want to be a heroine?

Katherine: It's not a matter of wanting to be a heroine.

MR. NYLAND: Okay. Then it is simply a practical--a practical application. Do it at times when you're not concerned about your thesis. I think in each person's day there are enough moments that he actually could Work, even if he has a house to build, even if he has constant attention to be paid to somebody, there are always moments that that kind of an activity is not functioning and need not be functioning. And because of that there are moments of great simplicity in the daily life of a person, so I think there is a chance when you select such times that you could start to Work. Don't be bothered too much by that you have to make a thesis. It's all right. You'll do that at the proper time and then don't consider Work. But you can when you wake up, when you have a couple of hours that are more or less free, when during the day you're not constantly working on the thesis. You're sitting in the car. You go from one place to the other. You go to the bathroom. You comb your hair. You come back, you have a little lunch. You're not always thinking about the thesis. Of course a great deal of the time you have to spend on it. But those are not the times that you

should mix it with a wish to Work. It would be wonderful if you could, but not yet. Bring it back to the simplicity as prescribed - an 'I' observing manifestations of the body. That is the beginning line of the prescription and start with that and continue with that for some time. It surely is not the end. It is just the first step. But I think that, regardless of the activity one is engaged in, in ordinary life there are enough moments which could be utilized for the purpose of having an 'I' and that 'I' trying to be aware of you.

Katherine: I'll look for those moments.

MR. NYLAND: Yah, for instance, there is one right now. You're not thinking of your thesis now, are(n't) you? We talk about it but you're not really thinking about it. See tomorrow how many times actually you could have Worked even if you don't, that there is an opportunity of such simple moments through which you go during a day. And if you can, tell about it tomorrow evening, all right?

Katherine: Okay, fine. Thank you.

MR. NYLAND: It will give you something to do and it will undo this idea that when I'm so busy that I cannot Work. Or should I Work while I'm busy? At the present time there are immiscible heterogeneousnesses.

Katherine: Excuse me, they're what?

MR. NYLAND: Immiscible, not miscible, not to be mixed. I say, heterogeneous, of different nature. They can become homogeneous, making one. All right?

Katherine: All right.

MR. NYLAND: Good.

Jeffrey Zankel: Mr. Nyland?

MR. NYLAND: Yah.

Jeffrey: Jeffrey Zankel.

MR. NYLAND: Yah.

Jeffrey: I acted on the suggestion which you made last night and...

MR. NYLAND: Have you water? Yah? She's drinking? Yah, go ahead.

Jeffrey: Immediately when I woke up this morning I sat up on my bed, and I tried to have something see my body alive and if it could be awake.

MR. NYLAND: I wouldn't use the word 'seeing it'. I would really get used to the word 'aware', Seeing has too many connotations with your physical eyes. And although we do use the word 'I' for that what we talk about, and sometimes it is functioning because it is observing, seeing is misleading a little. Keep to the terminology that belongs to this kind of description. It's much easier.

Jeffrey: Okay. I tried to have something be aware of my body, alive. And I did in fact have, I guess I would describe it as a sensation of my body being more alive than I normally sense it.

MR. NYLAND: Yah, now you see you are now describing it, aren't you?

Jeffrey: Yah.

MR. NYLAND: You see the difficulties is one after the other.

Jeffrey: Well I don't know, I don't know if I could actually put into words exactly...

MR. NYLAND: Oh, I think you can after some time. I think what you are describing is right. That is actually the experience. And you see the interference with that what is ordinary nature, what we call natural, which is your brain and your feeling, all the time wanting to interfere. That little 'I', you know, if it starts to function in your head in a very special place which we know is virgin field because it is not used by the brain. A great deal of the brain is not in use at all. But it could be used. And parts of it, I think, have been used before and that they were atrophied because they were not continued to be used. And it is really one of such sections where the 'I' can start and put up its tent and start functioning. But immediately when it does that, and being surrounded by subjectivity all over the place, this little objectivity of a couple of cells really has not much of a chance. So you will have, in the beginning, all kind of mixtures of that what you call results which are not pure encugh. But gradually the process can be purified by the continued wish and the

intention of wanting to do it right, and trying to remain honest about the description of results. And so it's quite right. But you will see that you start and will start to mix the description even of that what you have done as Work with words which really belong to a little different section, and more or less to the mental section of your brain which we call thinking.

Jeffrey: That seems to be the confusion that comes in in my Work attempts.

MR. NYLAND: That's all right. That's all right. Keep on describing it, but be sure that you also understand that perhaps it is not as yet as pure as later on you would be able to make it.

Jeffrey: Generally, when my brain starts to work in a Work attempt, and I do encounter a lot of interference, I try to increase my attention. But that seems to be truly a mental process and it doesn't help the Work attempt at all.

MR. NYLAND: No, I don't think the attention will do it but I think your wish will do it.

Jeffrey: Do you think that openness is an important factor?

MR. NYLAND: Openness of course means that I am more impressionable and I don't think it will help very much. This kind of a wish has to come from inside out. It has to come from a place within yourself in which there is, to describe it that way, more reality of your own existence as life. We call it Magnetic Center. It is a place about which there is no further fooling. There is no further necessity of describing, there's no description or combination of whatever there may be as, in general we say, dimensions. It is a place in which there is space absolute and where there is time into timelessness. But you see that is where it comes from. And then it comes to my brain because I have very definitely a realization of having that kind of a wish.

Whenever anything natural of myself starts to interfere, I try to overcome it by deepening that kind of a wish. And you simply say to yourself, I want to Work. I have a wish for an 'I'. I wish this 'I' actually to exist. I want this 'I' to be aware of me. And I don't want interference of any other kind of a thought or feeling because they don't belong to this particular kind

of process. And after some time you will see that there will be determination and resulting then, from that, into a real wish. And that wish becomes much more, by itself, irrefutable. It will--can be able to stand on its own; it will exclude all kind of other wishes which at that time are not important. And you will go through certain periods of that kind of concentration as if you want to leave everything else of the outside world simply outside and let it be. You become interested in the state of yourself regarding your inner life and a wish to develop that. And, from that standpoint, a variety of ordinary things of ordinary life have absolutely no more value. You know, you lose yourself to some extent in that wish. And if you do, then there is no chance for anything belonging to your subjectivity to start to interfere because it has been reduced to practically nothing at all.

Jeffrey: That wish is starting out in my inner life and it already exists?

MR. NYLAND: I think in the inner life there is a realization for each man that he is alive, that he has to do something with that life, and in which there is also a state that he knows that he really should not die, and that even if the form dies, that he will continue to live as life. I think these are the requirements for a person to understand why he wants to Work on himself, because he has an idea that if he gets too much involved in the ordinary things of life, he's not building anything for heaven.

You see, he wants to get rid of this temporary affair and make something that is more permanent. And that is concentrated in the beginning in a desire to become emotionally involved, being able then to take away at least certain parts of the physical expression, and to try to see if, in his emotional life, he could find a new kind of expression, as it were, a different kind of language, so that the emotions become independent or become no longer dependent on the expression of the physical body. For that, the accent of a feeling has to be changed to a deeper emotion. And in emotion, and by means of emotion, we understand the inclusion of a totality of life existing everywhere, ultimately ending

up by a concept of God being that what is life in its most omniscient, omnipresent and omnipotent form. That is why last night I talked about the depth that is necessary for such things in order to place the different concepts of Gurdjieff in the relation to each other. At the same time one must have patience in order to find out what actually can be done by oneself with the limitations that he has and he cannot help it, because that's the way he was partly brought up, educated, and whatever he has experienced. And we all have that trouble of how much our unconscious sleepiness is. And some of us are perhaps even a little deeper asleep than others. At the same time it is a question of waking up, which becomes practically the same for everybody. You understand?

Jeffrey: A little.

MR. NYLAND: Yah, but you keep on thinking, will you?

Jeffrey: I will try.

MR. NYLAND: All right, all right. Keep on doing what we talked about last night, right?

Peter Copin: Mr. Nyland?

MR. NYLAND: Yah?

Peter: Peter Copin.

MR. NYLAND: Who? Peter Kaufman?

Peter: Copin.

MR. NYLAND: Yah.

Peter: In this pursuit, if you can use that word, of self-awareness, capital 'S' - Self-awareness - where does Love, capital 'L', where does Love fit in?

MR. NYLAND: Well, it's all right if you want to write it with a capital 'L'. It's probably Love par excellence of - that you do not know how to go higher than that what you consider love for yourself or for someone else. Love in itself, if you want to relate it to forms of life that you care for, I think it goes all the way up to infinity. And maybe ultimately real love only exists in relation to God. At the same time, when one experiences love, I

think one wants to make it as good as one can, and you put a capital on it in order to indicate to the person to whom you express it, that it is real and that it is permanent and that no death will make you part. It all depends what you want to express with it. The question of the experience will be the determining factor. If I experience that what is out of this world, it may be not Earthly, but it does not mean yet that I am more than five miles away from the Earth. That is out of this world. But if I go in the direction of Arcturus, or the Great Bear, or even I say the Sun Absolute, I will have to travel a hell of a lot more than just a couple of miles. All of that, you might say, is in the direction of real love, if real love exists in the center of the universe.

Peter: That may be so but still there's so much to be done here on the Earth.

MR. NYLAND: Oh yes, and we were not going away yet.

Peter: Oh, not just in the sense of the self and...

MR. NYLAND: No, no. The question of the experience of love depends on your own wish to experience that what you want to consider love with a capital 'L'. And your idea may be different from mine and from anyone else. And really I don't think it makes any difference, because really I can fantasy about love with a capital 'L' without ever even experiencing it. At the same time, in order to satisfy myself I would like to consider that what is the highest for me as already being love with the real 'L'. But you see, it has no meaning unless I know by experience that that is it. If I know by experience that is it and nothing else afterwards, then I can say that is absolute. But we don't experience it. We are not God, not in any theological or any religious sense. At the same time, we're capable of extremely sensitive feeling and very definitely possible of the inclusion of a variety of different concepts which are not of this Earth and exist somewhere in the universe. But again, we would be going over into philosophy about it.

I'm only capable of experiencing it when I'm there. I can talk about the planets, but I won't know what it is until I'm at the level of the planets and

live there. The same way with the Sun. The same way, as I say, with Orion. It's all right to talk about it but it doesn't help very much. Live your life within your own capacity, that what is the highest capacity for you, and if you want to go in the direction of an expression of love, that what is the highest for you, write that with a capital 'L'.

Peter: I guess you're really talking about achieving a higher level of love, aren't you?

MR. NYLAND: Yah, maybe. Then you have to move it a little bit further up the scale. Sure, concept of God, concept of objective man, harmonious man, it is constantly subject to change. The more I Work, the more I will change, the more I will see, the more insight I will have, the more I then would be able to describe, the more I will be able to be aware, the more I will be able to experience. Of course the process is a procession. It is not a standing still. It's a constant consideration of changes. But what makes you interested in love? God is love?

Peter: You wish me to answer?

MR. NYLAND: Yes. Ask yourself. Whatever it may be, live in accordance with it in your daily life. If you can actually practice that what is the concept and an experience of such a concept, then you will make your daily life much better. If, on the other hand, you cannot live up to it, then you have to admit that you're not there as yet. And that really the question of thinking about love is not going to help you. All right?

Jim Savage: Mr. Nyland?

MR. NYLAND: Yah.

Jim: Jim Savage. How does...

MR. NYLAND: Who?

Jim: Jim Savage.

MR. NYLAND: Yah.

Jim: How does the idea of a death relate to development of an 'I' or an objective

or an impartial faculty?

MR. NYLAND: (So) the question of death is death of the body, isn't it?

Jim: It was at the very end of ALL AND EVERYTHING Gurdjieff put up an idea of an organ which would make death immediately aware.

MR. NYLAND: No, no, no. He was talking about people in the present state of their civilization and culture, where the different concepts like faith, hope and love have no particular meaning. And he explains then how it has been changed. So the original impact that such a word could have and a wish to reach it, cannot be reached by the people who are, at the present time, in that sense, spoiled. And then he says in order to make a person aware of that what actually is going to take place and make him, in the sense of Gurdjieff, Work on themselves for the building of their soul, the only concept that still has a meaning is that each man is mortal and will die. Because that consideration for the absence of life, as we see it now in daily life on this Earth, could mean for a person that as long as he has a chance of that kind of living, he has to do everything he can in order to fulfill the obligations which life has given him. And if he could keep this concept that he will die, and not only he will die but everyone else he talks to will die, and each person now living will die, then he will start to think about what is that death. And starting to think about what is dying, he will want to believe that that what is his life will not die, and that life then is eternal.

Now, if he has that kind of a concept, he doesn't need the concept of dying any longer because there's something to hold on to that becomes permanent. Death means the absence of life, so if he can substitute for that death concept something that is alive, it has of course much more reality for him.

You see?

Jim: I...

MR. NYLAND: All right.

Jim: I'm getting it.

MR. NYLAND: Okay. Good.

_____: Mr. Nyland?

MR. NYLAND: Yah.

_____: For the mind to work properly, doesn't it need air? Could we possibly open a window like by the door?

MR. NYLAND: No, it doesn't.

_____: It doesn't?

MR. NYLAND: No. (Laughter) Just keep on sitting a little longer. You won't die.

We're almost at the end aren't we? Yah, practically. Just a few more minutes and you can go out in the outside world.

Edie Katz: Mr. Nyland?

MR. NYLAND: Any questions?

Edie: Mr. Nyland?

MR. NYLAND: Yah.

Edie: It's Edith Katz.

MR. NYLAND: Edie, again? Yes, Edie, all right.

Edie: I did what you suggested that I do last night, this morning, and I did - I walked up and down many times - about 20 or 30 times, and I remembered what you said about being more alive to myself. And in that note--in that aliveness to myself I would notice myself more. And I didn't attempt to make any Work attempts during that time of walking. I tried doing what you said, of saying yes each time that I stepped, to remind myself that I existed.

MR. NYLAND: Was that the kind of a(n) experience which was more or less new to you?

Edie: Not exactly - no.

MR. NYLAND: ...simply because you didn't introduce that what you should have done, that is, the fact, I said, about you being. That it's not only a question of aliveness. It's a question of being aware of you, yourself, existing.

Edie: That's what I--that's what you do.

MR. NYLAND: Yah, you continue to exist, but something can be aware of that. I was trying to tell you that there is something else also that has to be made and that should start functioning which we call an 'I'. And I didn't think you were quite clear about that necessity. You're too hesitant about it; for that reason you didn't do it this morning. Be firm about it. This question of Work has to do with the creation of something that is going to help you. Gurdjieff talks in ALL AND EVERYTHING many times about an 'I' as an attribute of an harmonious man, and his aim, as he describes it, is for a man to become harmonious; that is, poised, a man who is in equilibrium, who has three bodies developed, in an ordinary sense of describing it, and the possibility of such three bodies to becoming one, so that when in that oneness he exists, then he is harmonious. And so don't leave out this concept of 'I' because it does belong. We talk about differences between subjectivity and objectivity. 'I' comes out of the world of objectivity, and if we want to become free, we have to have that kind of help because our little Magnetic Center, although in principle it is free, it is bound and it cannot come out. We need that kind of help very much the same as we need the possibility of contact with that what is of a higher nature. And sometimes in prayer we consider that a talk about God. Sometimes we say that it is necessary to have a method like that, that we call sometimes also an 'I'. Sometimes even we call that Christ, in the Christian religion, as that what is a mediator between man as he is on Earth and God in heaven. And that he needs that kind of a, as it were, link. Sometimes, whatever it may be expressed in Christianity, as somebody, someone like Jesus dying, but his particular doctrine, that what he taught was the doctrine of Christ. And Christ as we talk about wishing to Work on oneself, is the personification, as Christ, of the method itself then giving a man living on Earth, the possibility of becoming free from this Earth - this Earth bondage - and being able to understand heaven.

Do it again tomorrow, if you want to, Edie. But this time see if somehow or other you can have something else there that actually could become benevolently, if you want to, benevolently observant of yourself. Try to sit in a chair, close your eyes and see if something can be aware of your body sitting in the chair - just aware. If that is an experience, maybe you can try to get up and see if that awareness can continue to be with you. Make attempts of that kind, darling, otherwise you will not understand what Work means. All right?

Edie: Mr. Nyland, I tried to make attempts like that many, many, many times and I just cannot seem to do it.

MR. NYLAND: Yah, I believe that you have made the attempts, Edie, but I don't think that you have ever reached a result of self-knowledge.

Edie: That's what I'm saying. I haven't. And I tried.

MR. NYLAND: That's right. And I'm trying to tell you now how to remain simple and not to interfere in that simplicity by all kind of thoughts and feelings. That is why I say go back to ordinary, simple ABC and then, from there on, we will buil it up in receiving knowledge about yourself in the right way. Because the difficulty is not so much that that knowledge cannot be obtained, but it will never be obtained by the continuation of thinking and feeling about Work.

Edie: Mr. Nyland, can I say something? When I try to create an 'I' or - there's a blank in my mind. I can't, I can't seem to push my mind around to do anything.

MR. NYLAND: No, it is not your mind that pushes that around. It's only the nonclarity of that kind of attempt, and you do not see what you can see quite easily, that you continue to exist, and that all that is required is the acceptance of that what exists of you as a human being without any further thought or feeling or description. That you have to learn, because you have gone in the direction of wanting to continue to think and to feel and looking all the time for something that really you shouldn't have to look for. The fact that you are, as I say, when you sit, and you could become aware, is sufficient at the present time.

We will talk more about it if you wish, Edie. I will help you.

Edie: Thank you.

MR. NYLAND: Is this the end? Yah.

Tomorrow--tonight was a little bit better, but still more questions if you really can bring them. All right, I hope to see you tomorrow evening.

Goodnight, everybody.

END TAPE

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